

APRIL 1973

youth



Life makes sense when you get it together

A pattern of what life is all about shapes up as the pieces fall together—sometimes accidentally, occasionally with a little help from your friends, but most often by your own effort. For example, as you page through this issue of YOUTH magazine, it looks confusing. But if you get rid of the staples and take the tips to match the lettered tabs, it all falls together into an affirmation of life.

Tabs A, B, C, D—Discover a poster surprise! by Bob and Sandy Bauer	3-10, 55-62
Giao, shoeshine boy in Saigon by Don Luce	11
Student rights: questions and answers by Spencer Cox	18
April fools transparencies by Doug Brunner	30
101 Ideas announcement	35
Teens parade for peace by Susan Grant	36
Black leader opposes separatism interview by Herman C. Ahrens Jr.	42
Creative Arts Award announcement	54
Touch and Go letters from our readers	63

youth
magazine

APRIL 1973, VOL. 24, NO. 4

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Cover illustration by Sandy Bauer



O God, he





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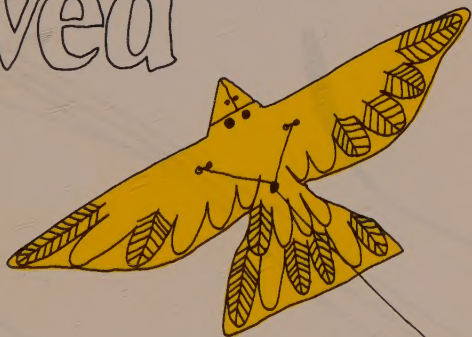


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Life is laughing

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Life is a feeling

GLAO



what does the future hold?

Story and photos by Don Luce

There was a time when there was no war in Vietnam. That's what Giao, the shoeshine boy, told me anyway. His dad had told him.

Giao could remember a time of relative peace in his own village. That was in 1960 or 1961. His family grew rice and their house was surrounded by bananas, papaya, and coconut trees. Not far from the house, there was a fish pond. And on holidays, Giao said, they would catch an enormous fish from the pond and roast it over his mother's charcoal fire.

Life was paced by the rhythm of the seasons. When the first mon-

soon rains came, the land was prepared. In the late afternoon Dad and the buffalo were tired, older boys would do some of plowing. This is how they learn to plow. Later the women plant the rice, singing centuries-old planting songs.

In the evening, the family together, shelled peanuts, drank coconut juice and listened to old folks tell stories of long ago.

Rice harvest was the most exciting time of all, Giao told me. Everyone in the village worked together. Even the children helped by catching the fish that were trapped in the puddles of water still left in the ricefields. Yes, it was a joyous time!

Giao's memory of war coming to his village is hazy. There was one time, he said, when the planes dropped "medicine from the sky" (defoliants), killing bananas, papaya, rice, and coconuts. Soon after that, there was

Don Luce is an agriculturist, social worker, and journalist who spent 14 years in Vietnam, mostly with the International Voluntary Services. He made headlines in 1970 when he and two U.S. congressmen discovered the notorious tiger cages in one of South Vietnam's largest prisons. TIME magazine says Don Luce knows the Vietnamese culture and people "better than virtually any correspondent or U.S. government employee."

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firefight between the soldiers. Giao hid in the pigpen. One man had been left dead in front of their house and he was buried in their family burial plot.

In about 1965, huge trucks and foreign soldiers came into the village. They put everyone into the back of their trucks and took them to a place called Phu Cong. In the confusion of all this, Giao's dad disappeared. Giao doesn't know whether he joined the National Liberation Front, the Saigon army, was put into prison, or is dead.

Phu Cong was a dusty, dirty place. There was no money to buy rice and little in the way of relief goods. Giao's mother started washing uniforms for U.S. soldiers.

At first, Giao was afraid of the foreign soldiers. They were big and shouted a lot, he said.

One day, standing in front of his refugee shack, a soldier gave him 20 piasters (20 cents). He had never owned so much money! He took it and gave it to his mother who became angry and shouted at him. "Never take money from the foreigners!" Then she cried.

Everyday the soldiers gave him money and little cans of food. One day they gave him a ride to Saigon in their jeep. He had never seen such a big city. He got home very late that night, and, again, his

mother was angry and cried. He hit him. He could not remember her ever doing that before.

But he wanted to see Saigon again. So he went . . . and went again. Eventually he drifted away from his family.

His soldier friends returned to America, giving him a radio (which was later stolen) and 500 piasters (about five dollars).

Giao joined a shoeshine gang. Their leader, Ngoc, was tough. Once he had defended his territory against a much bigger shoeshine "king" by breaking the end off a stick he had in his hands and driving the pointed end through his opponent's gut. Before this, he had been sent to jail for several months.

But Giao was gentle and quiet. Being the youngest in the gang, he made the most money selling shoes (the soldiers usually gave the youngest boys the most money because they were cuter).

The gang slept on the streets, sometimes on the roof of the Sino movie theatre, sometimes in an alley nearby. Their biggest problem was the police. The Saigon police are underpaid and have to supplement their income with bribes. When they catch a gang, they try to get a bribe. If they can't pay the bribe, he is sent

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prison. Then the shoeshine "king," if he is a good one, bribes the prison director. Usually it was the old woman who sold cigarettes on Tran Hung Dao Street who took the bribe to prison for Giao's gang.

I first met Giao at the Chanh Hung prison. Dick Hughes, a journalist friend of mine who worked with the shoeshine boys, asked me if I wanted to go to the prison with him to try to get some of the boys released. Giao was among the four released. As we left the prison, more than a dozen boys crowded at the barred window begging that we get them released.

There is a complete mixture of prisoners in the Saigon government's jails: shoeshine boys, dope addicts, thieves, political prisoners, murderers and beggars all crowded together. New gangs are formed in the jails for self-protection. The political prisoners try to help the boys, but the political prisoners are often put into special isolation cells.

Once Giao went back to the Phu Cong refugee camp to find his mother. He wanted to take her some money. But she was gone. No, Giao said, no one knew her whereabouts. After that, he and I watched the "Lost Child" ads in the Saigon papers. But there was no ad for Giao.



The shoeshine boys are often thrown into prison with drug addicts, thieves, political prisoners, murderers and beggars.

Each day the shoeshine boys wander down to Tu Do Street to sit and wait. They are bored and lonely. Most of them are orphans or have lost track of their families as their mothers moved from one refugee camp to another. "Hey, you! You shoeshine, m... Number one shoeshine!" they shout to Americans passing by.



This is what the war has meant for one Vietnamese boy and his family. They have been separated. He has learned a trade, shining shoes, which is useless now that the war is over. He is lonely and sad. What will he do now?

There are no easy answers for him and his people. What has happened cannot be undone. Now that

the U.S. soldiers have left Vietnam, the monumental task of bringing families back together and developing training programs—especially in agriculture—must be undertaken. And the Vietnamese must have help from outside, when they want it, to accomplish this task, and make the long-awaited peace a lasting one. □

QUESTIONS AND ANSWERS ABOUT student

By Spencer Coxe

Did you realize that you, as a student of compulsory school age, are part of one of four major groups of U.S. citizens who are denied the freedom to come and go as they choose? These four groups are convicts, the mentally-ill, school children, and draftees.

But the courts are now recognizing that the individuals within these groups still have many of the basic rights of other citizens even though there may be acceptable and widely-differing reasons for their confinement to the various institutions with which they are normally associated.

This article is designed primarily to explain the rights of students of compulsory school age, by far the largest of the four groups.

But first, let's pause to examine the ostensible reasons *why* large groups are legally "institutionalized." Convicts are confined primarily for the protection of society. Draftees were conscripted for forced labor that was supposedly necessary for the preservation of the state. Involuntarily-committed mental patients are deprived

Spencer Coxe is executive director of the American Civil Liberties Union, Pennsylvania. Although he is not a lawyer, Mr. Coxe has become very familiar with those aspects of the law in which his organization has given legal guidance.

rights

their freedom either for their own good or to protect society. And what of school age? Well, the reasons normally given for compulsory schooling are, first, to enrich and improve the life of the individual student and, second, to benefit society by assuring that everybody has a basic education. There is a third, unspoken, reason and that is to keep youth out of the hair of parents, off the streets, and away from the labor market so they can't compete with adults in search for jobs.

When the government locks up, confines, or restricts a person without that person's permission we should ask two questions. Is it necessary to deprive that person of his liberty? And, are the conditions of that person's confinement reasonable, or are they more restrictive than necessary?

Applying these questions to compulsory schooling, we first ask: Is the state justified in compelling children to go to school whether they like it or not? If the answer is yes, then we ask: What constitutes reasonable treatment of students while they are under the school's control? Of course if your answer to the first question is no, the state has no right to make you go to school at all, then the question of treatment in school becomes irrelevant. But since very

few people now challenge the principle of compulsory schooling, and since certainly the courts are not about to declare it unconstitutional, nor will the state legislature soon repeal their attendance laws, we can assume that compulsory schooling is here to stay, and students need to know what their rights are, and what limitations there are on the schools' power over them. (School authorities need the same information, I might add.)

Over the past five years, the American Civil Liberties Union of Pennsylvania, for which I work, has received hundreds of requests from students for help or advice in dealing with what they believe to be oppressive and unreasonable acts of teachers, school administrators and school boards. In the following paragraphs are set forth some of the common questions and answers or comments on the

Q I object to saluting the flag and the pledge of allegiance because I disagree with what the U. S. Government is doing in Indochina. Can I be suspended for refusal to salute?

A No. The law is clear on this. The United States Supreme Court says that no student may be disciplined in any way for refusal to take part in patriotic ceremonies. The objection need not be religious; it can be a simple matter of conscience or belief.

Q They don't make me salute and give the pledge, but they say I have to leave the room if I don't participate. Do they have the right to do this?

A No.

Q Some of us don't like the school newspaper and want to mimeograph our own paper at our own expense. Can the principal stop us from distributing our paper in the school or on school property?

A So long as the contents are not obscene (according to the Supreme Court's definition), libelous, or actually inciting to disruption or illegal behavior, I don't think he can prohibit its distribution. However, the school can regulate the time and place of the distribution so that it doesn't block the hallways or interfere unduly with classes or other school functions.

Q **Can he demand to see our paper before he lets us distribute it?**

A Most courts would probably say yes. But he can confiscate or ban the paper only if it violates the law in some way. "Disrespect," "giving the school a bad name," and "poor taste" are not violations of law. And the justified ban of one particular issue of the paper does not provide a reason for prohibiting future issues; each must be judged on its own content.

Q **May I distribute a handbill urging students not to go to school on a certain day, but instead take part in a demonstration?**

A No. Since students are required by law to attend school, your leaflet is an incitement to illegal behavior, and its distribution in school may be prohibited. Furthermore, the police would probably have the authority to stop you from handing it out outside the school.

Q **I go to a parochial school, and the principal says if I don't get my hair cut I'll be expelled. Is this legal?**

A Yes. A parochial school is a private institution, and it is not bound by the same standards that restrict the public schools. In other words, the Constitution protects you from *government* action that is arbitrary, oppressive, or discriminatory. But a private school is allowed to be arbitrary and oppressive, and, in certain respects, discriminatory. However, if a private school accepts sub-

IMPORTANT PRINCIPLES TO KEEP IN MIND

- The public schools, like other government agencies, have no more power than the law specifically gives them, and that power is generally limited to first, the job of educating and, second, control over the student only when he is in school, or on the way to and from school.
- Each of the 50 states has its own laws and constitution, and the legal rights of students are different in different parts of the country. The United States Constitution places certain limits that are binding on *all* public schools *everywhere*.
- The legal and constitutional rights of students are not clear. Many questions, as you will see, have not yet been settled by the courts, so there is no yes or no answer to many questions you may have.
- The situation is further complicated because parents' rights are involved too. Parents have many rights over their children, but their power is not unlimited. Schools absorb *some* of a parent's power (for example, the power of discipline), but this does *not* mean that a school has the same rights over a child as the parent has (for example, the school has no right to compel attendance at religious worship). When parent and child disagree about something that happens at school (for example, the administration of corporal punishment), the legal situation is unclear.
- Just because the school has the *legal* power to enforce some behavior (like no talking in the corridors), doesn't mean that it is wise or good for the school to exercise that power. Courts, when they say that a school *can* use corporal punishment, aren't saying that it *should*; they are only saying paddling isn't illegal or unconstitutional.

stantial state aid, a good argument can be made that it has become like a public institution and is bound by constitutional restrictions.

Q If I transfer to a public school, can they make me cut my hair?

A It depends on where you go to school. Some federal courts have held that schools may not prescribe hair length because this is an interference with the freedom of a person to control his own appearance, and there is no compelling educational need for the school to override this freedom. (But some of these courts have held that if the long hair *actually causes* disruption—not just *might* cause disruption—the school can require a haircut.) Other federal courts have said that schools may impose grooming standards. Until the Supreme Court decides (if it ever does), there is no one answer to the question. ACLU, of course, is on the student's side. Get in touch with your local ACLU if you run into trouble on this matter.

Q My name is Susan, and I want to take a shop course. But the school says shop is only for boys. Is this legal?

A No. The U.S. Constitution prohibits this type of discrimination, and so do the laws or constitutions of some states. Likewise, a boy cannot be excluded from a cooking class.

Q Some black students want to form a Black Awareness Club in our school, but the principal won't recognize it because he says it is "divisive." Can he withhold recognition?

A So long as the club's purposes are legal and so long as it does not exclude students because of race, the school must treat this club the same as any others.

Q Last week an evangelist was invited by the teacher into my brother's class to talk about being saved by Jesus Christ. A couple of Jewish kids don't like him but the principal says as long as a majority of students are Christian it's okay. Is he right?

A He is wrong. "Majority rule" has nothing to do with public schools. After all, the majority of Buddhists in Hawaii cannot force Christians to pray to Buddha. Religion's place is in the home and the church, temple, or mosque. The Supreme Court has frequently declared that there can be no prescribed religious observances or indoctrination in public schools. That means no prayers, no Bible-reading ceremony, no baccalaureate, no distribution of Gideon Bibles, and no classroom indoctrination. Schools can and should permit discussion *about* religion, but they may not indoctrinate.

Q We were warned by our school that we were not to take part in a peace demonstration planned for Saturday, and if we were seen there notes would be sent to our parents. Can the school do this?

A I think not. The school's authority over you is limited to your behavior during school hours.

Q My teacher wanted to invite a speaker from Planned Parenthood to talk to our senior class, but the principal said that outside speakers on controversial subjects couldn't come. Is the principal allowed to prevent the speaker from coming?

A Under the law he probably is, but he's a foolish principal if he thinks the purpose of education is to avoid controversy. His interference with the teacher is a violation of academic freedom. The same could be said of a teacher who will not permit his students to invite a "controversial" speaker.

Q A girl in our school is three months pregnant. The school says in another two months she will have to leave school. Is this legal?

A No. A pregnant girl has just as much right to public schooling as anyone else. It is for her, her family, and her doctor to decide when she must leave school.

Q How about my friend who was expelled because she is emotionally disturbed and disruptive?

A The state has a duty to provide schooling to her if she can be educated at all. This goes for the retarded, too. If such "exceptional" children cannot be accommodated in regular schools, the state must provide or pay for special instruction.

Q My brother is a good student but the chemistry teacher said he was going to get a failing grade because he is fresh in class. How about that?

A This should be challenged. Your brother might win in court on the argument that since he earned a passing grade it's his by right. In any case it is poor educational policy to use grades for disciplinary purposes. But, of course, sloppy work or lateness is rightly considered poor performance.

Q In our high school there is a rule against smoking. In the next town the senior students have a smoking room. Is this fair?

A It may not be fair, but it's not illegal. Smoking is not a constitutional right and any court would almost certainly hold that a school is not unreasonable in prohibiting it. What another school does is its own business.

WHAT IF YOUR SCHOOL TREATS YOU UNFAIRLY?

- Talk the matter over with your parents if you feel you can and enlist their support if possible. School officials are more likely to take notice when a student and parents take the same stand. You should also seek the support of your fellow students.
- It is a good idea to put your grievance in writing, being as specific as possible and asking for a specific answer. Especially at the beginning of your effort, it's well to be low-key and courteous in your demands. Remember that lawsuits are slow and often doubtful; they should be regarded as the last resort. You are more likely to get agreement from the school official if you don't begin by telling him his behavior is illegal or outrageous.
- The principal, and the superintendent of schools are not the end of the line. These officials are responsible to the School Board, which can overrule them. The School Board is a public body, and its meetings are open to the public. Your parents and you yourself have a right to attend these meetings and to be heard.

If you feel strongly about your grievance, you can seek legal advice, and if you have a good case a lawyer can take it to court. But he will probably begin by trying to persuade the school administrators or the School Board.

- Schools can compel your presence, and can insist on order and a measure of discipline, but remember that you don't leave all your American rights behind you at the school door. "Because I say so" is never enough reason for denying those rights

Q I was in the boys' room and another kid there was smoking. A teacher came in, smelled the smoke, and accused me. I was suspended for five days without even getting a chance to present my side to the disciplinarian, and I was told that I'd be expelled if I was caught again. Is this legal?

A The question needs several answers. First, you have been denied your legal right to be in school by being found guilty without due process. The school is giving you a very bad lesson in the meaning of the principles on which this country is founded. The trouble is, though, by the time you have demanded and have been given a fair hearing, the five days will be up. Schools unfortunately can get away with unfair short suspensions. Nevertheless your parents should discuss this with the school authorities and ask for the establishment of fair procedures. If necessary, your parents should take the matter to the P.T.A. and the School Board.

Second, it may or may not be illegal for the school to suspend you for smoking, even if you were found guilty in a fair hearing. Different states and different school boards have different laws and rules placing limitations on the schools' power to suspend. In some places disciplinary suspensions beyond two or three days can be imposed only by the School Board after a hearing.

Third, expulsion for a second offense would undoubtedly be illegal because you have a right to schooling. If they really have to keep a student out of school for something like constant fighting, they must provide instruction in another school or at home.

Q Three classmates were caught smoking pot at a party in someone's house. Did the school have the right to suspend them immediately, even before the juvenile court hearing?

A No. Again, the school's business is not to punish out-of-school delinquency. If the pot-smoking was on school premises, they could discipline the culprits.

Q

The principal questioned all tenth graders because of rumor that pot parties were going on over weekends. We were asked to name any classmates we knew were involved and we were told if we didn't cooperate the police would be notified. What do you think of this?

A

Again, several answers are needed. First, you cannot be required to answer any questions about illegal activities that might implicate you, even if you are promised that cooperation will get you off. (The police usually don't respect such promises.) You are protected by the constitutional privilege against self-incrimination the same as adults are. Second, the school has no business inquiring about weekend activities, and you should withhold cooperation on these grounds. Third, you have the same right to refuse to answer questions put by the police. If the police have reason to question you, they should not do so at school (except about a school-related incident). If the police are called into the school because of an incident there, and they want to question you, your parents should be notified and you should answer no questions until they arrive.

Q

Can students' lockers be searched?

A

It depends. If the school authorities have "probable cause" to believe that a *particular* locker contains something illegal (like a gun or heroin), the police can be called, a warrant obtained and the locker searched. This is the fundamental rule of search that applies everywhere.

The law is not clear about general or random searches of lockers merely on suspicion of, say, drugs. If your locker is searched under these circumstances, drugs are found, and you are held for juvenile court, a court might dismiss the case because the evidence was "illegally obtained." You will need a lawyer to help you in such a situation.

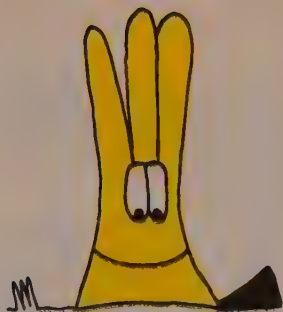
Whether or not general searches of school lockers on suspicion are finally upheld as valid, ACLU thinks that they are a bad policy and in violation of the Fourth Amendment. At the very least, a student should be given the chance of being present when his or her locker is opened.

Q One of my teachers has it in for me, and I suspect he has put unfair and untrue comments in my folder that will make it hard for me to get into college or find a job. Is there anything I can do?

A In some states your parents have an established right to see your folder. In other states, they may be given this right if they ask (or bring suit). If they find unfair derogatory information they can ask for—and under some circumstances force—its removal. Almost certainly they or you will be permitted to insert your side of the controversy into the folder.

It isn't clear that you (rather than your parents) have a right of access to your school file. However, you do have a legal right to demand that a transcript of your grades be sent to a college, and you have a legal right to a diploma you have earned. These cannot be withheld because you refuse to attend graduation or for any other reason, and this is true whether you are in private or public school. □

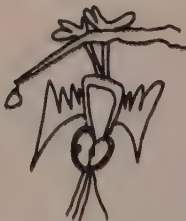
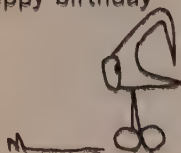
It is also important to remember, while you *do* have definite rights, school rules are often made for very legitimate reasons, and in *your* interest—not to oppress you. Responsible behavior from students is as necessary as fair or equitable treatment from schools. You may have a problem I haven't covered, or that I haven't dealt with adequately. The American Civil Liberties Union may be able to help you with it. You can get in touch with the ACLU office in your state. Or you can write to me, Spencer Coxe, c/o YOUTH magazine, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.



APRIL'S FOOL

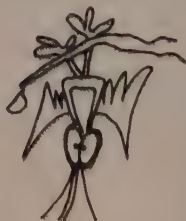
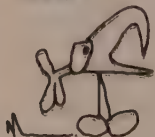
a collection of transparencies
by Doug Brunner

happy birthday



it's not my
birthday

I thought all
fools were born
today . . .



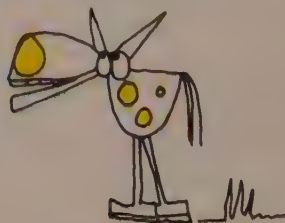
you can fool some of the people
some of the time . . .



but you can't fool all the people
all the time . . .



unless you work overtime



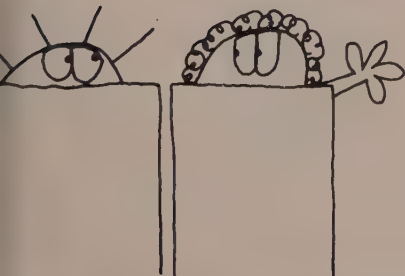
this award goes to the godfather for
being the bloodiest picture of the
year . . .



it wins by two pints . . .



billy graham suggested that
schools should begin every day
with the ten commandments



that was quite a
long movie . . .



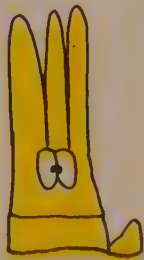
love is different in the spring

its like the first warm day

a



do you realize how fast rabbits multiply



today we've taken over easter



tomor



the awakening of leaves, bees
and green grass



who needs people



spring is a time for flowers and trees
to come forth with life . . .



i think my pimples are blooming . . .



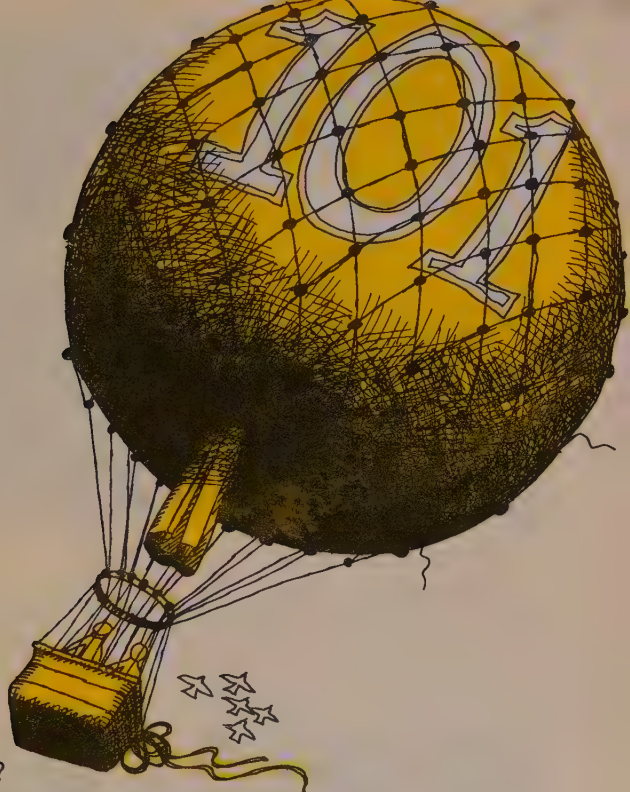


coming to the city from a park made
me realize . . .



cities are forests of people . . .





What's up where you're at?

We've got a feeling that you've been up to some great things lately. And we're willing to pay you \$10 for each one of your ideas we print.

- Tell us what you do to enjoy yourself.
 - Describe the ways you've found to be helpful to others.
 - Relate an experience—reading a book, seeing a play, etc.—that really turned you on.
 - Tell us about a good bargain.
 - Explain an activity worth sharing that involves you, your friends, family, church or school.
 - Describe what you've done to fight an injustice that bothers you.
- Send us your idea. If a photo helps describe your idea, send it along. We'll pay you \$10 if your idea is printed in our forthcoming "101 Ideas" issue of YOUTH magazine.

The deadline is April 20, 1973.

Mail to: 101 Ideas, YOUTH magazine, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.



It was during a shopping trip for lawn furniture last July that Russ Barbour came across a display of Christmas ornaments and supplies. Startled by the realization that Christmas has become big business for a full half year, Russ, presently interim pastor of St. Paul's United Church of Christ in Allentown, Pa., determined his church should compete with the stores for people's attention to the real meaning of Christmas. "It's a disturbing question," says Russ, "but what *is* the church doing in July about Christmas and its peace song of the angels?"

So the problem became one of getting people involved in an issue of which they long ago grew weary. What could be said about peace that would arouse interest? What form of expression

would provide new insights? Just how do you bring off projects that get people involved in the conflicts of life so we can have justice, peace and progress?

In beginning to think about various ways to get people to work on these problems, Russ was warned by a layman, "There is to be a Bible study, don't call it that, because they won't come." But that is precisely where St. Paul's did begin its "Parade for Peace" project. "Getting at the roots of peace recorded in the Bible is where we must start," says Russ. "After all, I recall a contemporary service in another church when the kids didn't want any Bible reading because 'we do that every Sunday.' So they chose the words Pete Seeger sings about 'a time for every

PARADE FOR PEACE

at St. Paul's Church

Text by Susan M. Grant

Photos by T. M. Rockmaker

If you want to have peace in the world, you must have peace in the nation.

If you want to have peace in the nation, you must have peace in the family.

If you want to have peace in your family, you must have peace in your heart.

—Lao Tse





thing' and ended up reading 'his words' out of Ecclesiastes where they came from in the Old Testament. The Bible is loaded with non-corny life, and once in awhile our folk singers show us an ancient truth."

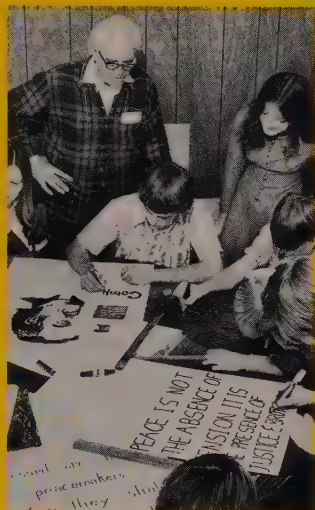
The group, comprised mainly of youth from the church, began to discuss the meaning of the Book of Isaiah and the New Testament, searching for the universal shalom (Hebrew for "peace") in the song of the angels, "Peace on earth, good will to all." Some young artists had joined the group, and in time the discussion moved from turning armaments into agricultural tools to ways of visualizing this concern for peace and sharing it with the community. Thus the idea of a poster parade was first conceived.

During Advent, Russ's sermons centered on the Biblical cry for peace. "Don't let Biblical fundamentalists and literalists repeat to you that 'there will be wars forever and rumors of wars,' and that when Jesus comes again, he'll stop it all. That's not the trend of thought in the Bible about peace. He doesn't come and he is waiting for us to come around to being peacemakers now, with him."

One thing the group at St. Paul's had discovered in the examination of the Biblical record of the search for peace was that our schools teach us about history through wars. The historical quest for peace and justice is often played down or neglected while the exact dates and battles of specific wars must be remembered. Today, more than



The group began with a Bible study, and then visualized what they learned, using quotations and pictures for their posters.



Peace is a process—a way of solving problems. Our problems are man-made. Therefore, they can be solved by man. And man can be as big as he wants. No problem of human destiny is beyond human beings.

—John F. Kennedy

ever, there is a military presence in high school surroundings, in the form of high school ROTC units and an active recruiting for “vocational opportunities” with the military. What the kids at St. Paul’s felt was needed was some “history through peace,” or peacemakers, as a way of raising community consciousness and encouraging people to really *think* about what they were saying. The idea was to tell the story of the peace search by using quotations from thinkers across the centuries, to draw a picture of the person above the

quotation, and then to parade with them in the church and on the street.

Quotes were chosen from Biblical and historical sources, as well as from contemporary political and religious figures. With the helpful instruction of artist Mike Sayres, who is also president of the Youth Fellowship and a winning wrestler at Dieruff High in Allentown, the kids constructed and drew the 24 posters to be carried. Then on Christmas Saturday they “went public,” moving around their manger scene (set up in mid-

city), talking with shoppers, and marching eight blocks through the crowds.

The reaction was varied. "This is good," said one woman, "We have to start it in our own parish." "Everyone is aware of the ugliness of war, but what is one to do—what with a president who refused to change his opinions, no matter how much protest?" another agonized. "We need a lot of people to keep on this road, doing their thing in a peaceful manner. If success is to come, we have to work at this right in our families," mused a third. Passersby weren't the only ones who noticed. Members of the congregation had something to say as well.

"It is little things like the peace march that make people aware of what's going on in the world."

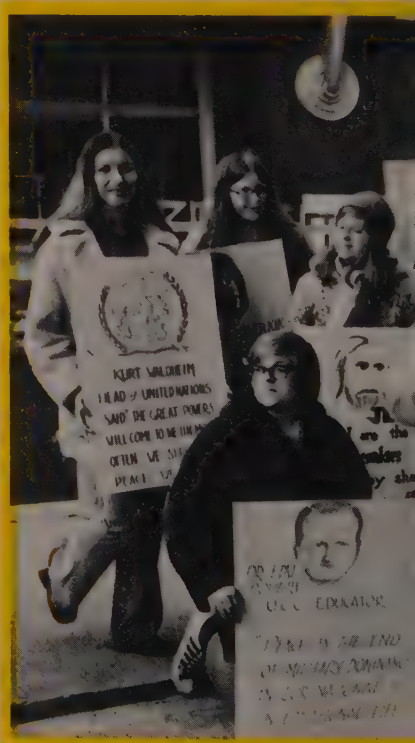
Is not this the prime challenge to the Christian conscience? Resources exist on one side, need on the other; can there be any challenge more direct than this? —Barbara Ward

On Christmas Saturday they "went public," marching from their mid-city manger scene through eight blocks of holiday shoppers.

"As a nation, we should search our hearts to find the meaning of peace and practice it at home. The children getting involved in the peace movement is wonderful and a sign that they will make their world better than we did. The Bible says, 'A child shall lead them'."

"Why after so many years and so many expressing their feelings about the war, can't we achieve positive action which will not only stop the fighting but bring healing?"

But affected most deeply, of



course, were the kids who had worked on the project. "When you study and talk about peace, you get to understand why people protest and act for peace," said Dennis Getz. Roland Howell felt that, "Today, peace is all we have to look forward to." "We need peace in the world now, not later," said Sandy Wirth. "If we keep on with our peace project, more people will catch on." And Patty Bear backed her up, "We have to change, and maybe we can help change more people with our peace."

The peace project at St. Paul's church didn't end when the marchers trod home and the posters were put away. A new awareness had been stimulated in the church and community—an awareness that will stay with many on their private walks through life. Russ Barbour expressed it well when he said, "To be made sensitive is to know that we are the ones who can change the old by refusing it, and bring on the new by living it." □



ONE HUMANITY MUST BE OUR GOAL

Interview by Herman C. Ahrens, Jr.

"Somehow we've got to find young people who are alert and alive and let them know that the church is really open to them and their needs," says the soft-spoken man behind the desk. This man has recently become one of the chief spokesmen for Christians, for blacks, and for all people who fight injustice. Several months ago Rev. W. Sterling Cary of New York City was elected the first black president of the National Council of Churches, which represents 33 major Protestant denominations and 42 million church members. At 45, he is the youngest to hold that post.

"Sometimes, but not always, the young people who are in the church are the ones who really feel that life is passing them by, while the young people who are most wide awake and alive are not in the church. For some reason, they don't see the church as

a vehicle for pulling kids together."

Why?

"I think they see the church as their parents' instrument, not their own," says Mr. Cary, "and because many local churches are more concerned about institutional survival than meeting the needs of other human beings within their parish communities. Many kids are looking for alternatives."

What can be done?

"The churches have got to prove that they care," he responds. Both as a father of five children and as a former pastor, Mr. Cary is concerned for youth in a very real way. "I think it's a cop-out when we establish quotas that permit youth to be represented at basically advisory meetings. It's good for them to be there, but I'm thinking that we need to have youth in their own turf, where they are





power and are writing their own agenda, rather than sitting around the edges trying to influence as best they can agendas that aren't geared to their needs. The whole world of youth today is different. If they're not ready for what programs the church has been offering, what are they ready for? Young people should begin to organize around their own interests.

"I think one of the real pressing needs today is for young persons to find ways not to simply do their own thing alone, but to find ways to make the church responsible. And for adults, our job is that of simply making it possible for youth to address meaningfully the problems of society. In other words, being enablers. As for the youth, the only way they can find out if we're open or not is to test us."

"How a church responds to the needs of youth depends much on the calibre of personnel that a

church hires and the freedom they give that person to work," Mr. Cary recalled from his own parish ministry. "When I was at Grace Church in Harlem, we hired a young man to be our community minister. We decided that his only agenda was to relate to the community where our church was located. We said, 'We want you to have a ministry, not just be with kids, but to have a ministry with young people.' He was all over the place. The church naturally had a right to get an occasional report from him, interpreting what he was trying to do. We did it through a special Committee of Community Outreach. Every church has its teachers, social workers, psychologists—the kind of mix that can serve on a committee that really at the gut level is saying 'amen' to this new direction and with some knowledge of what they're saying 'amen' to. The staff, therefore, becomes ac-

ountable, but to a totally different kind of mission, not to people who are locked into yesterday's mission. This kind of youth ministry is not judged by how many kids are in youth fellowship, or in the confirmation class, or in church school."

As chief executive for the Metropolitan and Suffolk Associations of the United Church of Christ in New York, Mr. Cary currently works with both inner city and suburban situations.

"There is a rising trend among young people in a suburban county not to run off to Greenwich Village in the city but to leave home and live in the homes of friends in the community and continue to go to school. In other words, they're not dropouts from the school system, they're dropouts from the family.

"And so I suggested to these suburban ministers that the churches ought to buy a house in their town and put some parent symbols in that house, not because of age, but again because of their understanding, their acceptance, their gifts, and their knowledge. Then let the youngsters determine what happens—instead of staying at a friend's house, they could stay in the church's house.

"There are a lot of approaches that are geared to making possible the emergence of an acceptance, undergirding community for

"Churches have got to prove that they care about youth and youth need to keep us responsible."

those teenagers who are saying that the old sense of community is gone and that new communities are going to emerge."

Quality education is another concern of Mr. Cary's. "I think the church can do an awful lot with the educational systems in their own parish communities. I wished more churchmen would say 'that is our school, it's nearest to us, and we have some responsibility.' So often the students become victims of a community's inability to solve its social problems or to simply communicate with each other. And outside help is needed, especially for the students. Why not the local churches?

"Somehow in our society, one of our weaknesses is that the victim alone must become his own advocate. You've got to get a different set of dynamics going. Not everybody in our society is uptight. Not everybody is against change, but I think a

"If we do not make reformation possible, the nation is guaranteeing revolution."



lot of people need some handles. And the church, whether it has young people in its congregation or not, in many ways could exercise a ministry, if we think that our faith has said something to us about what it means to be human."

Using the influence of his new national leadership, Mr. Cary hopes constantly to sound the note of "one community and one humanity."

"I do not believe in separatism," he says calmly but firmly. "We cannot make it as a nation of separate groups with separate loyalties. But a realistic approach tells us that one humanity is still somewhere in the future. The present mood and life style in America perpetuates injustice. Political priorities are not priorities of hope. And even with an ending of the Vietnamese conflict, I'm under no illusion that we will have a reallocation of these funds for the human

agenda in this country.

"So that, on the one hand, believe firmly in one humanity but, on the other hand, I'm saying that we're in a moment in history when minorities are being reminded time after time that in the mind-set of the powers that be in America they're not part of that humanity. Being black means you're a little less than human."

Both the dilemma and the hope of the future possibilities of one humanity are found among today's young people.

"I see it with my own four children," he notes. "When I was growing up, I had friends across racial lines. My children, some of whom go to school with whites, do not. They are together, but they are not *together*. Today young people rub shoulders across ethnic, racial, and class lines far less than they did ten or fifteen years ago. Even so there are many young people

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There are summer programs
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ficant contribution to solving
urban problems and for sub-
ban youth to work on inner-
ty problems. "But we don't
ve the troops. Now if young
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e need is some help in getting
is on the road."

But what about blacks who
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em and don't want their help,
cause "whitey doesn't know
w to deal with us as equals"?
"You must understand that
eparatism as it comes out of the
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ains Mr. Cary thoughtfully.
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e black man's way of saying
at the white man is not pre-
red. It's black America's re-
onse to white America's mind-
that says, 'you're not really
r peers.' When white Ameri-

cans begin to address and cor-
rect those places in society where
the humanity of minorities is be-
ing threatened or undermined,
they will find support and rela-
tionships with black Americans.

"If white youth who attend
schools that are polarized would
say out loud that 'this polariza-
tion is nonsense and we're not
going to let the prejudices and
bigotries of our parents rob us
of the opportunity of really be-
ing one'—at the very moment
that the white youth really sur-
faced a commitment that will
meet the need of the black youth
for fulfillment, for personhood,
and for dignity, I think the need
for separatism will evaporate.

"As long as you can only rely
on yourself, then separatism be-
comes a survival necessity. But
if evidence all around you
shows that you can rely on
others for survival, separatism
evaporates. This is the *hardest*
thing for whites to understand,
because the whites are asking—
almost—for an invitation which
will not come."

How do you help people be
sensitive to their own racism?

"First of all, I wish we could
get another word," Mr. Cary re-
plies. "The word 'racism' gets in
the way of communicating. Most
people who hear it, ignore it, be-
cause they say, 'I'm not a racist!'
Their understanding of what
racism means is not what the

word communicates or what those who use it are trying to communicate. As long as we're talking about 'racism,' I think we're going to be in trouble getting Americans to understand our problem.

"What racism refers to in the most profound way is an unconscious style of life. We don't consciously get up in the morning and say 'I'm going to be a racist.' But all of us—black and white, Chicano and Indian—are victims of the system we have inherited in part and that we're helping to continue. Simply put: We have a total style of life that separates the races.

"The first step in dealing with our racism is facing up to it, not justifying it, but confessing it is wrong. Secondly, we need to recognize we can't remake the past. It's just as wrong and destructive for blacks to keep criticizing whites for what they did yesterday as it is for whites to keep explaining why they're not responsible for yesterday. Since we cannot remake the past, we need to begin to ask 'where do we go from here?' If we are at the wrong place now and if we're on a collision course, what changes ought to be made?

"If we have a real openness and sensitivity to the hurt and the injustice around us, then the spirit opens the door for us to rally round, with certain specific

"A spiritual awakening divorced from the world has no long-term staying power"

actions emerging. There's a way for quality education to exist all when affluent America has left the center city and incorporated itself out of any regional responsibility for education elsewhere. Or if new housing in the inner city is for blacks only and zoning laws in suburbia limit new housing to affluent whites only, we're reproducing ghettoes—and racism—in both places. Working on ways to change the wrongness of the past can provide a rallying point for creative, in-depth engagement."

Still contemplating his goal of one humanity, Mr. Cary observes, "Until whites begin to wonder what is necessary for any person to be human, until whites are committed to brook about the kind of world where the need or cry of every person to be fully human is heard, and until whites are ready to treat racism as other than a 'black problem,' they will be total



incapable of seeing blacks as their brothers and sisters or as members of a common humanity. The moment you begin to wonder what is required to be human, you don't need to ask blacks 'what do you want?' When you realize that blacks have the very same expectations for life as whites, it's very obvious that these expectations are being denied to blacks."

As a classmate of Martin Luther King, Jr., at Morehouse College in Atlanta, Mr. Cary came to know him well as a person and later to respect him as a symbol of the non-violent movement to change the heart of white America. But Mr. Cary feels that the issue was not non-violence, rather the issue was justice and power for blacks.

"In many ways, the March on Washington in 1963 was an insult to blacks. The nation was celebrating the fact that blacks and others didn't tear up Wash-

ington but it was a nice, peaceful experience. And at *that* point, America was willing to talk about 'I have a dream' because that was still in the future and the black man was saying to the white man, 'you determine the rate of change.'

"But the mood of black Americans then became one that said clearly, 'We've dreamed too long. We've waited too long. We've caught a vision of what is required for us to be fully human and we're going after it now. No more dreaming. No more waiting.' When this mood among blacks began to emerge, then white America panicked and began to retrench."

Serving the needs of black people runs in Mrs. Cary's family, too. It was her brother, Rev. Channing Phillips, of Washington, D.C., who in 1968 became the first black in U.S. history to have his name placed in nomination for President at the Chicago Democratic Convention. And another brother of hers was among those ministers in Baltimore chastised by the then Governor Spiro Agnew following the riots over the murder of Dr. King in April 1968.

"I think the blacks ought to be able to believe in America," says Mr. Cary earnestly. "We need to be able to sing the 'Star Spangled Banner' with pride, we need to be able to salute the flag with

a sense of belonging to the country, we need to be able to say to the President and the country, 'we're with you and working with you.' This is a need, and we are diminished when the country robs us of that experience.

"Now I think what the country has done is to say no to these needs, not simply for blacks, but for the inhabitants of our urban centers, for the children lacking in quality education, for the working people in a technological society. With technology replacing people, with jobs disappearing, with many firms going on four-day weeks, with discrimination primary in hiring, and when you talk as if work is out there for anyone who wants to do it, and then when blacks are denied the privilege to earn a decent living, you put the blacks in the role where they've constantly got to be the critics of the country. And if only somehow or other the present Administration could recognize that the criticisms directed against the President and the government are not deliberate efforts to be 'anti' but that they are ways of simply saying, 'we are hurting.' And if the present Administration were really open to raising again the question of 'how can we now begin to move on to the human agenda of our nation?', there would be all kinds of supportive help. But I just do

not sense this desire on the part of the nation and its leadership.

"The recent landslide election of Nixon—after a campaign which failed to deal with issues and which largely spoke to the fears and biases of people—was not a voting of our nation's hopes and our dreams. The voters seem to be saying that we're going to put the wraps on all the agitation, now we're going to get law and order. Now, this is what frightens me, because unless that stance is changed, I think we are headed for very serious problems. People may be quiet for a while, but it's building up, and there will be a volcanic eruption, because persons can only take so much before they explode. And many times that explosion is totally irrational, but it is an erupting of all of the hurt and injustice. Unless something is done to get at the causes of these hurts and injustices, the eruption could happen during the Nixon years. People simply are not going to be endlessly written off by their government and by fellow citizens and still remain quiet, law-abiding, and loyal forever."

In a black caucus prior to his election, black leaders from a wide spectrum were impressed by Mr. Cary. Why? Well, they weren't hung up on the fact that he's from a predominantly-white denomination, nor that he

"When you begin to wonder what is required to be human, you don't need to ask blacks 'what do you want?'"

doesn't use profanity, nor that he doesn't verbalize a lot of anger, but they did sense his passion, commitment, awareness, and life-long work toward helping the nation treat black people with justice.

"If we do not open up this country to justice and if we do not make reformation possible, the nation is guaranteeing revolution."

These were strong words, but until the Establishment becomes sensitive and responsive to the needs of people, such racial power groups are necessary, Mr. Cary believes. "But if the structure of the church could become so clear in its commitment to be Christian, then it would have to insist on all participants being Christian. Nothing I read in my faith tells me that we were called to be black or white. And I think just as white racism is wrong, an all-black focus is wrong. But I think the black focus is a neces-



Queens Nassau Pix, Inc.

Rev. and Mrs. Cary and their family at home on Long Island.

sary interim approach as long as the structure is being anti-Christian. We've got to be honest with each other and stop being so polite and gentle. I think it's only at that point that we get to know each other and discover the things that are stronger than our racial characteristics."

A goal of both Mr. and Mrs. Cary is maintaining their home life as normally as possible, despite the new national attention focused on Mr. Cary. Their four children are: Yvonne, 18, Denise and Sterling, 16, and Patricia Ann, 7. But the teen-age twins couldn't contain their enthusiasm when they learned that *their* father was invited to be a judge for the 1973 Miss Black Teen-

age America competition He might have hesitated at first, but the twins quickly changed his hesitancy to acceptance as a judge.

The current interest among youth in the psychic, meditative, and religious movements is an exciting phenomenon to Mr. Cary. "It is evidence that individuals have got to have some sense of meaning for their lives. And I've seen many of these individuals find their spiritual roots in spite of the institutional church. And so I see this phenomenon more as an expression of an individual hunger than as the emergence of the institutional church.

"The way you find your individual identity is important, for either you end up prepared to deal with a larger, more complicated world than your private world, or you end up writing off that larger world," Mr. Cary says, as he fingers his pipe. "And that's the problem I have with many communes and other experimental things that are happening—from where I sit, they represent withdrawal from the world. I don't think that any kind of emotional kick that is divorced from the world of history has long-term staying power."

As the new leader of U.S. ecumenism amidst growing spiritual polarization, Mr. Cary feels "Ecumenism has got to recog-

"We cannot make it as a nation with separate groups with separate loyalties."

nize that a diversity of faith among all believers is here to stay and that our role is not to end up with one point of view. Ecumenism has got to provide a vehicle for persons who are honestly, according to their own best insights, trying to be faithful to be able to be around a common table. It will mean heated, tense debate on what constitutes faithfulness. Is it a privatized religion or a corporate faithfulness?

"I am sure there's got to be a *personal* Lord, as well as a *corporate* Lord. Many of us who have focused on the human agenda have limited knowledge of that living Lord. So there's got to be a lot of give and take," Mr. Cary feels. Then he concludes, "But as long as you're bringing together persons who acknowledge the transcendent God in Christ, I'm not concerned about where they start out from." □





Express yourself! Put your feelings down on paper in an essay, story or poem. Do a drawing. Build a sculpture. Snap a photo. Then send it off as an entry in YOUTH's 1973 Creative Arts Awards. If your entry is a winning one, it'll be published in the Creative Arts issue of YOUTH and you'll receive \$25.

Creative Writing

Just about anything goes here—poetry, fiction, essays, plays, editorials, humor, satire, true-to-life stories—whatever form you like and feel you're best at.

Art Work

We welcome any type of art work that can be reproduced in YOUTH. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any artistic expression of your own ideas or feelings. Because of mailing limitations, art work should not be larger than 12" x 15" nor smaller than 4" x 5".

Photography

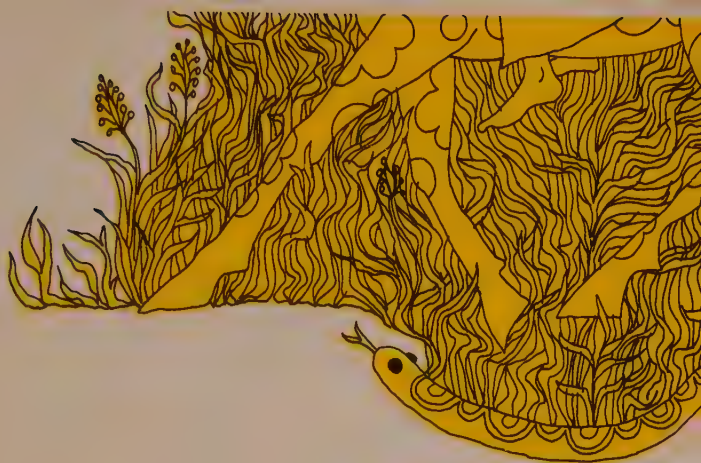
Your print (or prints) should be black and white, and no larger than 12" x 15" nor smaller than 4" x 5". You do not have to do your own developing and printing to enter in this category.

Sculpture

If you've done a mobile, paper folding, wood carving or any piece of sculpture which you'd like to submit, send us photographs which best present all the dimensions of your work.

Here are rules and guidelines:

1. You must be between 13 and 18 years of age to enter.
2. Your entry must be your original work; it may be something you did as a school assignment, for your own enjoyment, or especially for the contest, but it must be your own.
3. You may submit a total of five entries, but please mail them all together, if possible.
4. Identify each entry with the title of the work, the media you are using, your name, age, address and club affiliation, if any. Place this information in the upper right corner of each photograph or piece of work you send.
5. Submit writing entries on 8½" x 11" sheets of paper. **CREATIVE WRITING ENTRIES CANNOT BE RETURNED.** So please keep a copy of your work.
6. All entries must be mailed by January 1, 1973.
7. Send your original entries to: **CREATIVE ARTS AWARDS, YOUTH Magazine, Room 1203, 1505 Locust St., Phila., Pa. 19102.** After judging is completed, all entries other than Creative Writing will be returned.



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of life



Life is you and me
Life is free to be
Life is always growing
Life is loving and
Life is healing
Life is enough for
Life is work you
Life is making
Life is the unknown
Life is wisdom



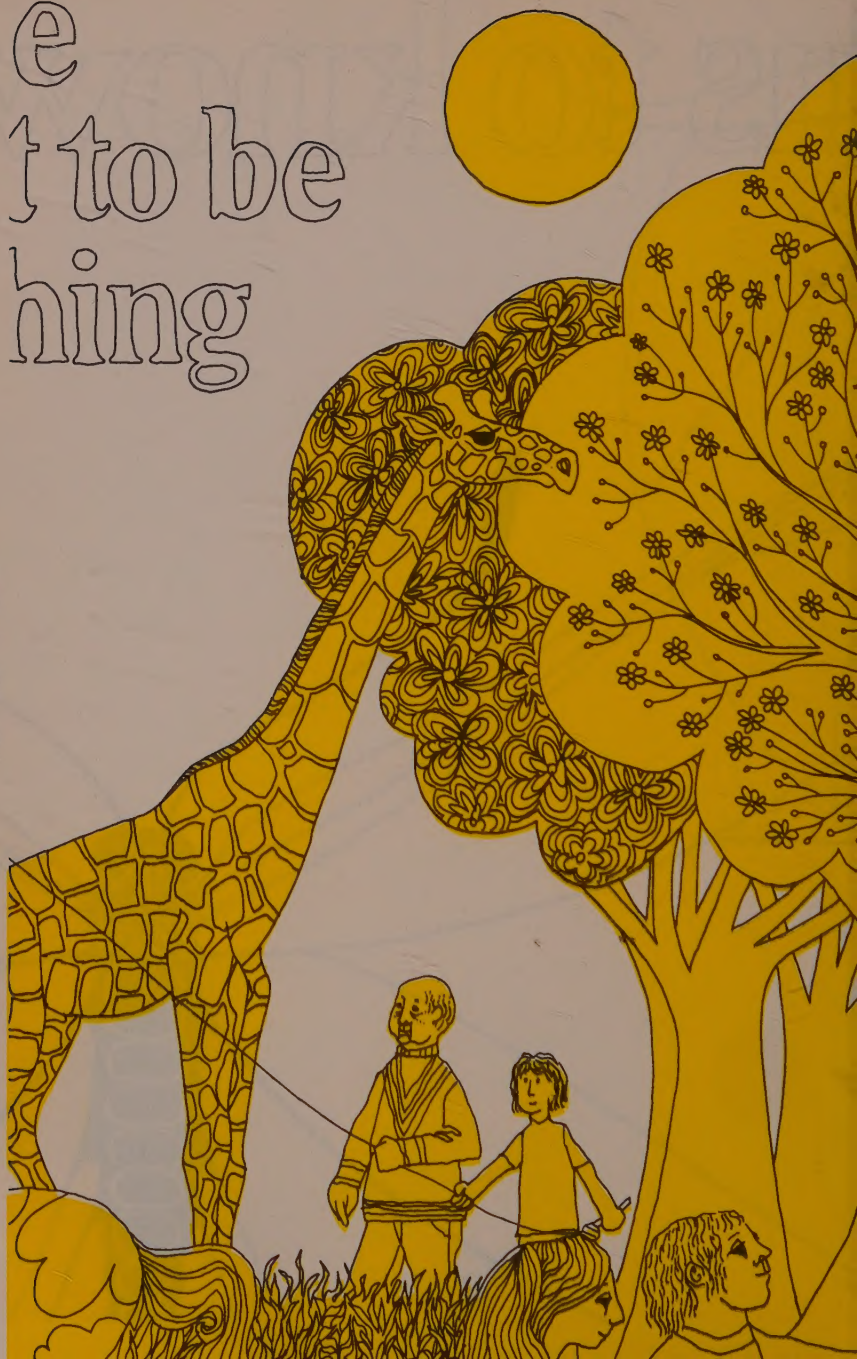


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ouch and go

Can We Get That Cover?

Read your December 1972 issue especially the cover, "The Peacemaking," by Sandy Bauer. I would like to obtain a print of that picture if possible. Can you help me? It would be greatly appreciated.

—J.H., Harrods Creek, Ky.

cover of YOUTH, December 1972 great. Is there any way of getting a print of that cover suitable for framing?

—L.J., Conroe, Tex.

EDITOR'S NOTE: We're sorry to have heard that Sandy Bauer's delightful picture is not presently available, especially as the cover of our December issue.

ing Out

I have a suggestion for your magazine. It would be really good if you could start a pen pal club in your magazine. I know it sounds like a strange idea to meet people, but I met a really nice person in a situation like that. I wrote to each other, and know each other so deeply just through letters. Sometimes letters let you say more than you ever thought possible. I've written this because some of your letters I've read have touched me so much that I want to meet these kids I've written about. I think it would be possible to have this type of club. How about it?

—G.G., Westfield, N.J.

EDITOR'S NOTE: While YOUTH cannot take the administration of a pen pal club at this time, two organizations that list names of young people for correspondence are: The International Friendship League, 40 Mt. Vernon St., Boston, Mass. 02108; and Dr. Sven V. Jensen, The Pen Pal Directory, Copenhagen, Denmark.

It's Not Perfect, But . . .

The centerfold (prayer) of the February 1973 issue is cute, and probably winsome in its probable appeal to kids. But, Friend, this sort of thing is precisely what is encouraging increasing numbers of our young people to demonstrate both hostility and indifference to their local churches, and leads me to wonder just what are you doing in the name of the fetish "tell it like it is."

How long do you suppose you can continue to publish if you continue to attack the people who pay the printer? I get the feeling that you don't really like the church very much! Of course the church isn't perfect, but why accent its flaws and delight in its defects—when there's still a lot of good you could be pointing up! —name withheld

What Is the Church?

YOUTH magazine is one religious publication that ought to last and to grow. It is close to the high school scene with its steady focus on problems of kids and on finding faith in a secular world. These concerns are generally followed through the activities of churches and organizations trying to help young people swim in the high water of urban decay, family collapse, and vocational uncertainty. YOUTH shows conviction and love. And that, after all, is a sign of the true church.

—D.P., Albuquerque, N.M.

Vital

The article on Janet Lynn is being well received here in Rockford. So is YOUTH magazine—by old and young. One man, about retirement age, exclaimed, "That's one of the best, most vital magazines I ever read!" Please send us more!

—R.M., Rockford, Ill.

**O God, awaken us to
the death
within us
and all
around us,
and help us
to know
what it
really means
to be alive
and to cherish
this fullness
of life
for ourselves
and for others.**

